LIBRARY OF THE UNIVERSITY OF ILLINOIS
1642.

SOME

CONSIDERATIONS

Tending to the undeceiving those,

whose judgements are misinformed by *Politique Protestations, Declarations, &c.*

Being a necessary discourse for the present times, concerning the unseasonable difference between the *Protestant* and the PURITAN.

THE end of the Parliaments consultations, and actions, is to free the Kingdome (the care whereof is to them by the Kingdome committed) from all those heavy tyrannies and oppressions which for many yeares, against expresse Lawes and cautions to the contrary, have surrounded and overwhelmed the Kingdome; all which, if wee have not a desire to let them slip our memories, the Parliaments first Remonstrance will fully present unto us. Those men that do oppose the Parliament, are generally such as, some way or other, have thrived under those pressures; as being made instruments and actors in them, or else being addicted to vice and looseneſſe, found that connivence and indulgence, then which, in times more reformed, they cannot expect. Those men that doe now side with, and assist the Parliament, are such as in those corrupt times were trodden under foot, such as were vext and impoverisht by insulting Courts, and Court-officers; forc't against conscience to perswade

ſwade to the breach of the Sabbath, compelled to flie their Countrie, or ſeparate from the Church, by inducing vaine and empty Ceremonies, which direct our mindes from conſideration of Gods love to us in Chriſt, and are utterly inconſiſtent with the true, and ſpirituall worſhip of God; and indeed therefore preſſed upon us, that thereby their friends might be knowne from their foes, the eaſie to be abuſed from the more difficult, that they might be imbraced, and have all encouragements both from the Miniſter, and men of high places; and theſe diſgraced, proſecuted, and though of never ſo honeſt lives, yet if in all things not conformable, ſcandalled, and made odious: Ceremonies were therefore too preſſed upon us, that by them the Church becomming more pompous, and outwardly ſpecious, the Clergy (by whom the Stateſmen were eſpecially to doe their ill-intended worke) might win greater eſteeme, and grow more and more reverenced by the people, who ſeldome they know, dive into the reaſons of things, but are uſually carryed away by outward ſhewes, and appearances. The Parliaments other friends are, ſuch as have beene tormented with the permitted corruption of Lawyers, thoſe devouring Locuſts, no leſſe raveniug then the Ægyprian ones that overſpread that Land; ſuch likewiſe as had loſt the liberty of Trade, (for the gaining of which, they ſerved a long and tedious apprenticeſhip) by unlawfull engroſſements, and Patents; and all the multitude of good men, who are ſenſible either by their owne, or their nighbours ſufferings, of the injuries of former times, or deſirous to prevent and divert our oppreſſion, and ſlavery for the future: Now as it is a notable policy of evill men, though of quite different and oppoſite conditions, to combine and aſſociate together againſt all that oppoſe them, bearing with, and paſſing by, any thing for the preſent, though at other times much diſtaſtfull: So how much more does it behove the honeſt men of this Kingdome, who are likely to taſte equally the ſweetes of liberty, or the bitter pills of ſlavery (how ever they may be perſwaded otherwiſe for the preſent) to unite themſelves heart and hand, to joyne together as one man, againſt all thoſe whom they ſhall diſcerne either to oppoſe the Parliament, or endeavour to raiſe diviſions, and differences among themſelves. The only way for our enemies to doe their worke, is not by ſtrength, and force of

Armes,

Armes; for what ever their brags be, and how great soever their boasts by which they would seeme to have what they have not, (that thereby they may encourage their party, and dishearten their adversaries) yet indeed their forces are but small, their provisions scanty, their meanes and mony only supplyed by rapine, which cannot be lasting, having neither Forts, nor Shipping; so that it cannot be that by strong hand they should have any hope to doe their worke: No certainly; and yet notwithstanding they still dare to hold up the Cudgels, seeme as confident as ever, beare up, as if the world were of their side; what should be the reasons hereof, reasons there are, we must perswade our selves; it is not to be supposed that they are foole-hardy, or that the sense of their many mischiefes have made them desperate, because past hope of reconcilement (though they well may) their Councels are notable, and surely come not short of the most able the world affords; their subtleties exceede the Foxes, or the Serpents, Romes or Spaines; whose most damnable glory it is, that from meane beginnings they, by their wits especially, have raised themselves to the most extended tyrannies in the Christian world: and why should our politique enemies then despaire? Since their wits are as quick, their consciences as deeply pained and senceleſſe, many of our people as easie to be deluded as ever men were, having the assistance of former contrivances in making men slaves, furnished with Machiavils, and * *Staffords* instructions from *Florence*, with all the assistance Romes consistory, or Spaines can afford: and what force cannot doe, deceit may: a subtill deceitfull Declaration may doe much more mischief then an Army; the one kills men outright, and so leaves them unserviceable for both sides; but deceitfull words, when for want of consideration, unsettledneſſe of judgement, and weake information, they captivate men, they make them not only dead to good mens assistance, and their Countries service, but promoters likewise of their deluders intereſt; to the insensible ruine and slavery of their brethren, and in conclusion, of themselves. Deceits and delusions are the principall weapons with which the evill Counsellors now fight; by which they subdue and captivate the understandings and affections of men; to scatter these, they hurry about from one County into another, and there at Assises, and other forc't Assemblies practise,

* The Author of the Machiavilian plot.

1054523

practise; in one place they colour and gloſe over their owne evill actions, with ſeeming pretences of Law, Religion; in another, they ſcandalize and traduce the Parliament; for as they cannot want paint to make fowle and unſightly actions ſeeme faire and ſpecious, ſo neither can they want dirt and mire to disfigure the beſt formed, and moſt honeſt enterprizes in the world; words are never defective to make evill ſeeme good, and good evill: what villany was there ever committed, or what injuſtice, but words and pretences might be found to juſtifie it? Monopolies were once pleaded legall, and very wholeſome for the people; we were once perſwaded Ship-money was lawfull, and now Commiſſion of Array; if unjuſt things were offered to us, as they are, without diſguiſe and artificiall covering, they would appeare ſo odious, as that each man would cry out upon them, and therefore it is a high point of policy to make the worſt things ſhew faireſt, ſpeake beſt, when they intend moſt miſchiefe. In other Counties the people were thanked for their affections and aſſiſtance, when they found them wiſer then to yeeld any, and when they were driven by neceſſity to a place, they would ſeeme to be invited by love, and certainty of compliance, when God knowes in many places they found it much otherwiſe, and would likewiſe elſewhere too, but that the people were neceſſitated to their aſſiſtance by force, rather then forward, out of any liking. Well, their policies and deluſions are moſt numerous, and every day increaſing; and therefore it behoves every wiſe man to ſtand upon his guard, to be wary and watchfull that he be not apprehended by their ſubtilties: in nothing there is required greater care, their invaſions being inſenſible; and having once ſeiſed upon a man, he no longer diſlikes, but approves of them; they force a man to love what erewhiles he hated, what he but now cryed downe, to plead for, and not to obſerve, becauſe his intentions are honeſt, and he meanes no ill, that he is even againſt his knowledge his Countries enemy: Hee that can give any cautions how to reſiſt their wyles, or ſhew wherein we are already ſeduced by our cunning adverſaries, doth doe very good ſervice to his Country, and deſerves to be heard; this diſcourſe was written principally for that end, namely, to diſcover to all good men how they have ſuffered themſelves to be wrought upon by the adverſary in a caſe very conſiderable; and thereby,

though

though they obſerve it not, are become friends to their Countries chiefe foes, and foes to their principall friends. The worke of evill Counſellors, as it is to unite and ioyne together their friends, ſo is it likewiſe to ſeparate and divide their foes amongſt themſelves: all ſuch are their foes as truly love their owne liberty, and deſire to free themſelves from their inſulting tyranny: it muſt needs be very advantagious to them, if by any meanes they can divide theſe; for being diſioyned, they cannot poſſibly be ſo powerfull againſt them as otherwiſe they would be, did they continue at union: now amongſt many other wayes that they have uſed to accompliſh this end, there is not one hath been more effectuall then in raiſing, and cheriſhing differences concerning formes and circumſtances about Religion; that ſo ſetting them together by the eares about ſhadowes, they may in the meane time ſteale away your ſubſtance: there is no difference, they full well know, is ſo permanent, as that which any way touches upon Religion; and therefore, like cunning Pioners, have lighted upon what is likely to make the greateſt breach, which by continuall plying the work, the difference dayly increaſing, it is much to be feared that all the paines the Parliament takes, the aſſiſtance of good men, the hazzards of our reſolute ſouldiers, or whatever endeavours elſe are uſed for the accompliſhing of good mens deſires, will by this one difference, if continued, be utterly fruſtrate, and come to naught: for it is almoſt come to that paſſe, that the Puritan and Sectaries, as they are called, are more odious to the Proteſtant, then the Cavalier, Malignant, or Papiſt: all our diſcourſes are diverted now by the cunning practiſe of the Polititian from our forepaſt calamities, plots, and conſpiracies of lewd men, from thinking what will be the beſt wayes to ſpeed and advantage our undertakings for our liberty, to raylings againſt the Puritan, to croſſe and oppoſe the Puritan, to provoke him by many inſolencies, and affronts to diſorders, and then to inveigh with all bitterneſſe againſt his diſorders: if at ſuch times as theſe, when ſo great a worke is in hand, as the freeing of us from ſlavery, we can be ſo drowzily ſottiſh as to neglect that, for the ſatisfying our giddy and domineering humour, what can be ſaid of us, but that our fancy is dearer to us then our liberty, that we care not what goes to racke, though it be our ſubſtantiall Religion, Lawes, and Liberties, ſo we

doe but pleaſe our ſelves in crying downe our Brethren, becauſe they are either more zealous, or elſe more ſcrupulous, then our ſelves: Theſe things my friends, (for all good men are ſuch) doe ſhew that you are not conſiderate, nor doe not ſufficiently beare in mind what was told you in the Parliaments firſt Remonſtrance, that it was (and ſtill is) one of the principall workes of our common enemy, to ſow diviſion between the Proteſtant and Puritan; you have beene too eaſie, and quickly wrought upon by him, for the accompliſhing that worke: I would to God you would lay it to heart; the Puritan intends no miſchiefe to any, you may aſſure your ſelves he does not: if you inquire, you ſhall finde that they had no hand in our former oppreſſions; they were no maintainers of any unjuſt courſes, or Courts, unleſſe by thoſe many fines which were extorted from them; for that they, of all men, had the courage to withſtand their injuries: wee heare of daily plunderings, rapes, and murthers of the Cavaliers, women with child runne through, and many other butcheries; and yet wee paſſe by theſe, as if by no intereſt they concerned us, and let flie our ſpeeches only againſt the Puritan for plucking a raile downe, or a paire of Organs, a Surplice, Crucifix, or painted window; which are indeed no way conducible to the ſubſtantiall worſhip of God, and yet retained by the ill diſpoſed Clergy, as fuell to yeeld matter to that diſcord they would continue amongſt you: See how much too blame we are, ſee how exceedingly the politician has deluded us, that we ſhould doe thus, and yet ſee not that we doe unwiſely. If thy brother bee weake and thou ſtrong, beare with his weakeneſſe; or if the Puritan eſteeme thee weake, and himſelfe ſtrong, it will be a good leſſon to him; if wee be ſtrong we ſhould beare with them that are weake; if we are weake we ſhould not judge them that are ſtrong; it will be no ſhame for any one to take the Apoſtles advice; let not ſlight and indifferent things divide our affections; let them not, eſpecially when ſubſtantiall things lie at the ſtake; it is all one as if our enemy being in the field with full purpoſe and ſpeed to deſtroy us, wee ſhould turne aſide to exclaime againſt a man that flung dirt upon us, or laught at us; and wholly neglect altogether to defend our ſelves: what a ſhame will it be unto us, when hereafter it is ſaid that the Engliſh might have freed themſelves from oppreſſion and

ſlavery,

ſlavery, but that in the doing of it they neglected their common enemy, and fell at variance among themſelves for trifles. Ceremonies and other things that occaſion difference, are ſtickled for by the Proteſtant, not for that they thinke them neceſſary (for ſurely unleſſe it be for ſome indirect end they cannot be urged to be ſo) but for that they are not yet taken downe by authoritie: The Puritan they would have them taken away, for that they conceive them vaine, unwarrantable by Gods Word, reliques of the Romiſh Religion not throughly purged away; and therefore they deſire they ſhould be left off by us, which are the principall cauſe of their ſeparation from us: In all differences to bee unwilling to reconcile, ſhewes not a ſpirit of love, which Chriſtians ſhould ever be poſſeſt withall, but of pride and contention; the Proteſtant hath not the engagements of conſcience upon him, as the Puritan has, and therefore may the eaſier beare with the Puritans infirmities; if meat offend my weake brother I will eate no meat as long as I live; what an excellent thing were it if we could have that hold faſt over our ſelves that the Apoſtle had, to refraine from any thing, how pleaſant and deare ſoever unto us, rather then give any offence, or occaſion any difference betweene our ſelves and weake brethren: let every man thinke of the anſwering this queſtion to himſelfe: whether if lewd men doe get the better over the Parliament and honeſt men of the Kingdome, either Proteſtant, or Puritan are likely to be any other but ſlaves: Certainly if any of them doe perſwade themſelves otherwiſe, they are like the ſtiffe-necked and unweildy Hebrewes, that wiſht they were ſlaves in *Egypt* againe, where the much-loved Fleſh pots were; for that it was troubleſome and dangerous paſſing through the *Wilderneſſe* into *Canaan*, a land of plenty and laſting liberty. Be not deceived with deluding thoughts of former times, when plenty covered our oppreſſions, and becauſe of peace wee could not ſee our ſlavery: it was a time when ſuch as *Buckingham*, *Straſford*, domineering Biſhops, corrupt and lawleſſe Judges, grew rich and potent; when *Courts* Minions for no ſervices but ſlavery and luxury were exalted; when offices were not conferred on foreſeene vertue and honeſt deſert, but were bought and ſold; when honours that ought to be the rewards of vertue, were by gold purchaſed, and they onely deemed fit Subjects for both, that

were

were easie to be corrupted, such as had stupid consciences, & would suffer their masters to undertak any dishoneſt employment. He that wiſhes for former times wiſhes for ſuch times wherein it had beene much better for a man to let goe his right or inheritance, though never ſo apparantly his, to any varlet that would have laid but any colorable claime to it, rather then have bin wurried by Court Maſtives, & eaten to the bare bones by griping Judges, and avaritious Lawyers; wherein a murder in one man was not ſo much puniſhed as a word in another; wherein a poore man was hanged for ſtealing food for his neceſſitie, and a luxurious Courtier, of whom the world was never like to have any other fruits but oathes, and ſtabbes, could be pardoned after the killing the ſecond or third man: wherein, in a word, knaves were ſet upon honeſt mens ſhoulders; all looſeneſſe was countenanced, and vertue and pietie quite out of faſhion: In theſe times, who kept themſelves ſo ſteddy as the Puritan, who oppoſed againſt thoſe exorbitant courſes, and by that meanes who ſmarted more then they? ſure I I thinke their ſufferings are yet in each mans memory; who but they, or they eſpecially, withſtood all Church innovations, and other taxes and impoſitions, for which both the Biſhops and Clergy, as alſo the corrupt Stateſman, and Projector, were their profeſt and open enemies; and even then to make them odious, invented ridiculous names for them, and ſtudied ſcurrilous tales and jeſts againſt them, and ever ſigned new devices concerning them, to direct our thoughts from our every dayes oppreſſions, to ſport at the Puritan. The wayes of wicked men are like the way of a Ship in the Sea, ſo quick and ſpeedily covered, that without much obſervancy we cannot trace them: So that we ſee theſe endeavors to make the Puritan odious is no new policy; nor yet the reaſons why it is endeavored; and how great a blemiſh it is unto our judgement, that though this deceit hath beene ſo long in practiſe, and ſo apparently miſchievous to good, and advantageous to bad men, we ſhould not yet diſcover it, or being diſcovered and declared unto us, wee ſhould not lay it to heart, and endeavor to avoid it. Sure I thinke there is no more evident marke of our diſaffections to the Parliament, then our invectives againſt the Puritan, whom the Parliament and all good men ought in all reaſon to eſteeme well of; for that they have beene ſo abundant in their

contribu-

conrributions, ſo forward in their ſervices, ſo neglective of their private, to advance that neceſſary and moſt allowable work, both by God and all reaſonable men in the world, of freeing us and our poſterity from loathſome Tyranny and oppreſſion: whatſoever faults the Puritan hath, this is not a time to caſt them in his diſh; neither are we certaine that they are faults, we have but ſo digeſted them to our ſelves; what he can ſay for himſelf, in his own juſtification, is not yet heard, nor is there yet a time of hearing: we may aſſure our ſelves that the Parliament will endeavour all that poſſible they can, to give all ſorts of men, that will not prove obſtinate, and unſatisfiable, the beſt and largeſt ſatisfaction: If they ſhould now goe about it, or if they ſhould at any time heretofore have enterpriſed it, they might in the meane time have had their throats cut; it is, and hath been, the endeavour of the Kings evill adviſers, to urge them alwayes to the ſettlement of the Church; a worke they know requires much time for the performance of it, and ſo muſt of neceſſity have diverted all conſiderations and proviſions for their ſafety; when, in the meane time, thoſe adviſers would have been moſt active and vigilant, loſing no jot of time, nor balking no opportunity, or advantage to have fortified themſelves, made a prey of the Parliament, and in their ruines have buryed all thats neer, & deer unto us: We ſee, that though the Parliament have only intended one buſineſs, the defence and preſervation of themſelves, and the Kingdome, ſo great oppoſition hath yet been made, and ſo difficult a worke have they found it, that there is no man can ſay they are too forward: and therefore if we will not willfully make our ſelves a prey to our common enemy, let us reſolve for the time to come firmly to unite our affections beyond the policy of evill-witted men to diſſolve: let thoſe whom the malignant and inconſiderate call Puritans, endeavour all that they can poſſibly, to give no offence to the Proteſtant, and let the Proteſtant be ſlow in taking any at the Puritan: the Puritan indeed is too blame in his not obſerving all hee can to win by love, gentle behaviour, ſuch as differ from him in opinion; in not endeavouring all he can to bridle his paſſion, and not ſuffer his different opinion to coole his love, and affection to other men: what? We have all need one of another; and till ſuch time things are throughly canvaſſed, and examined (how ever

each man concludes himselfe to be in the right (we know we are partiall to our selves) he may be mistaken; and upon better reasons, which as yet he sees not, may alter his judgement and be convinc't; let us unite together, as one man, to the extirpation of certaine, and discovered enemies both of our substantiall Religion, our lawes, and liberties; that so all being quiet, and wee assuredly free-men, all stratagems dissolved, and the Sunne of peace againe appearing, the Church may be so purged, and so religiously setled, that the Puritan may have no cause of seperation (which cannot be according to his desire, but that to which by the instigation of his conscience he is necessitated too) and so may be no longer an eyesore and distastfull to the Protestant; but both may with mutuall joy, and peace of conscience, joyne together in praises and thanksgivings to that God, who by the free, and alone death of his Sonne attoned and reconciled us to himselfe; and in giving us his Sonne hath, together with him, given us all things also. But to what purpose will this, or other discourses of this nature be, when there is a sort of people in this kingdome, who make it their study, and bend all their endeavours, for to encrease and enlarge this difference: and yet have full permission, and all opportunity that may be, to doe their worke; neither could the politician have ever made this breach, or extended it to that businesse it is at, but for the certaine assistance of the Clergy; who for that end bound them his instruments, by the liberall distribution of honours and preferments, by enlargements of dignity & livings, by giving them power in Courts, & letting them tast the sweets of domination; by authorising them in their advance of tithes, multiplying their duties, favouring them in their abundant differences, and restlesse lawsuits; and in all likelihood they must bee their servants who pay them such large wages; insomuch that in all the time of this Kingdomes slavery, and wicked mens oppressions of us, who were greater promoters of both then the Clergy? what was the politique subject of their Sermons then, and discourses, but the advance of prerogative, and unlimited sway; the gayning of estimation to themselves, not by their doctrines or lives, (for what could be more corrupt and scandalous) but by subtill delusions, and delusive sophismes; the fitting of our minds for slavery, the abasing of our courages against injuries in Church, or State; by preaching for obedience to all commands, good or bad, under

deceitfull

deceitfull termes of active and passive; by which meanes injurious men were heartned in induring mischiefes, and good men moap'd and stupified to a patient sufferance of them; their very tongues tied up, and no libertie given so much as to motion against apparent injuries, or to discover to the world the iniquitie of them: This use is made of those most admirable guifts we admire the Clergy for; to this good end serves their great learning and excellent parts; and as in former times, by these and many other wayes they onely employed their studies to make us apt and easie to admit our slavery without grudging, or gainsaying; so doe they still continue the Statesmens hirelings, to further that difference betweene the Protestant and Puritan, which makes so much for their advantage: And that they may be truely serviceable to this end, they are brought up in the Universities fitted for the purpose; no man there countenanced unlesse he is like to prove a champion against the Puritan: the greater their abilities are that way, their preferments are answerable; insomuch, that generally those Ministers are onely good, that trusting onely to themselves, and not taking the pleasing course, could expect no encouragement from the Bishop, or others in high places, but very contentedly did betake themselves to such places their honest friends, and deserts obtained for them; whereas men of that other straine were almost courted into benefices; where the former benefits did not more sway with them to justifie injustice, and sow division, then the longing expectation after greater and greater preferments; and what though some have refused preferments, and yet are zealous in your worke; it is well knowne yet that they live in abundance, drinke the sweet, and eate the fat of the Land; are recompenced with large gifts, and abundant Legacies; who by a cunning refusall of what they need not, and perhaps they thinke would be too troublesome, have taken so deepe root in unwatchfull mens minds, that there are none so great promoters of this worke as they; who likewise being the most subtill of all the tribe, order the businesse so, that what by their abilities of speech, reverent estimation men have of their persons, of their functions, of their sincerities, they even delude them as they list, and have so farre fomented this fire of dissention, that it is to bee feared it will very shortly breake out into a flame: they have even heightned

this hatred to an insurrection; the people rise up one against another, grow into factions and acquaintances, by wearing colours, and publike meetings, outfacing authority, and slighting the most soveraigne power, even of the Parliament it selfe; nor is this likely, in short time, to be extinguisht, though much care be used, and great paines taken, for the doing it; so long as a cunning malicious sort of men are suffered, without controule, or just punishment, to yeeld new matter to this destructive flame of contention; to curbe the licence, and punish the insolencies, of those licentious Clergymen, may very well be one of the principall workes of the Parliaments, whose earnest endeavours, and noble undertakings doe find no greater opposition from any sort of men, no not from the Cavalier himselfe, or the Kings evill Councellors, then from these men of malice and dissention; many of them are Delinquents, and so voted; others likewise would appeare to be so, did the people thinke it a fit time to make their complaints: many of them are of scandalous and debaucht lives; all of them indeed are bound, by the respects they have to their owne safetie, to destroy the Parliament, (by whom they know, were they at leasure, they should be sifted, and their crimes censured) and to bring in againe the former government, wherein they found so great connivance in all sorts of vices whatsoever: And now what more seasonable councell can there bee to all sorts of men, then to try and examine all that they heare; to entertaine nothing for the opinion we have
" of the man; for the judgement is never so likely to be deluded as
" when the person is too highly esteemed; to see likewise in how many respects the Clergyman is bound to make the Puritan odious to the Protestant, and how greatly disadvantagious that is to the worke, all honest men are bound in conscience to further; and likewise to conclude those Clergy men disaffected that shall hereafter endeavour it, and to let both them and others in authority know it, to be firme in their affections to the Puritan, past all their subtilties to disunite them; that so all honest men being heartily united, the greater may be their force, and the kingdomes enemies the speedier subdued: the Puritan, Sectary, Browniſt, and Anabaptists.

The Ministers under pretence of railing against *them*, doe scandalize and defame all the honest men of the Kingdome, yea even

of

of the Parliament themselves: so that if we be not the more cautious, we may be so farre deluded as to discerne even their actions, not for that to any reasonable discreet man they can appeare to be any other then as the actions of the most wise should bee, but because they are approved of by the honest Puritan: It is not safe they thinke to rave against the Parliament point blanke; they would then indeed appeare so palpably malicious and villanously disaffected, that men would have much adoe to tarry their tryall by Law without doing present execution on them: & therefore, like men full of subtlety, they wound the Parliament through the Puritans side; and therein take so vast a liberty, that almost provokes an honest hearted man beyond his patience; sometimes they speake in a doubtfull sense, so as that all who are misled by them can understand them; and yet they thinke, that if they should be questioned (as out of guilt of conscience they cannot but expect) they shall bee able to give such an interpretation to their words, that thereby they can delude the holdfast of Law, and the censure of justice: thus they provide an excuse before they act their villany, and proceed as farre as they imagine that will beare them out; what high time it is, that these men should bee crushed, least in time they sow so many tares in the hearts of men, that no wisedome of man shall be able to plucke up, but that they choake even the seeds of good doctrine, and root out of our minds the very principles of reason? Another villanous worke they have in hand, is, to take away our courages, and dull our resolutions, by commending peace unto us, when we are necessitated to take up our Swords; what fooles they imagine us to be, as if we did not know what were the sweets of peace; but then it must be accompanied with liberty; the bondman is at peace; ~~there is peace~~, there is peace in a dungeon; yet I thinke no man can bee heartily in love with such kinde of peace; no certainly, if our liberty and our religion be much dearer to us then our lives, as I thinke they are to every wise man, then sure they must be dearer to us then our rest; our swords are drawne for them, and so long as they are violated, what peace? what peace, so long as the insolencies and conspiracies of unjust men, and their usurpations are so many? what peace? so long as those that would free us from former oppressions, and would provide for our future liberties,

are in no safety but in continuall hazard of their lives? were wee not necessitated to it, it were madnesse to thinke wee could take pleasure in shedding of our owne bloods: what shallow men doe they imagine us to be, that thinke, that though their sweet words, and smooth faces, we doe not see their fowle and mischievous intentions? yes to their griefe of heart, and the joy of all good men, they behold that, notwithstanding they have in many other things deluded us, in this they have not; the *Militia* is setled in safe and trusty hands; the Forts and strong holds made good; the Navy secured and commanded by a faithfull and couragious lover of his country; that a strong and a welfurnished Army is a foote, to the terrour of wicked men, and we hope to the suppression; they are quite frustrate of their ends, all their cunning discourses and subtle motions for peace, though delivered with never so much pretended piety, and seeming love to our safeties, come short of their purpose; they have not thereby lulled us asleepe, and made us too secure; no, we have the courages of men, of valiant provoked men upon us; provokt by an insight into all our injuries, which are now fresh in our memories; provoked by discovery of their delusions, and animated by the amiable sight of liberty which we may now if we will our selves obtaine; of which, for many yeares, we have beene deprived: and therefore it is not good nor honest that they continue their invitations to peace, so long as the Parliament see it needefull to provide for warre. This it is when they will be overwise, and passe the bounds of their office; nor are they more mistaken in this, then in other matters; especially when they plead the Kings cause, their engagements and flatteries here make them starke blind, and let them not see how, under stickling for the Kings prerogative, they comprehend ~~under them~~ such things, the oblayning whereof, if duly considered, would make his Maiesties office the most hazardous, and fraught with least content, of any one in the Kingdome. A negative voyce they much stand for, a power of calling, and likewise of dissolving Parliaments: these things, because they carry power with them, and seeme to adde much greatnesse and high prerogative to the King, they stickling for them, and see not, that if the King should have them, he would be thereby ever liable to the blame, and censures of the people; for if any thing should be consulted

of by the Parliament, and by them concluded to be safe and necessary for the Kingdome, and that the King by that power they claime for him, should crosse it, if the people should in the time to come by necessitie for the want of what the Parliament would have provided for them, and the King would not, whom have they then to blame but the King? and he likewise must of necessitie lie under their hard opinions, should the neglect of calling Parliaments bring oppressions upon the people; or the too soone dissolving them without consent of the Houses before their businesse were fully dispatcht. Both which in their booke of Canons and constitutions ecclesiasticall, (where without once mentioning the Parliament, they take liberty to make the Kings Prerogatives what they please) there I say have they peremptorily concluded the power of calling, and dissolving all assemblies to bee the Kings undoubted right; and would likewise have possest the people so by the quarterly reading of those decrees of theirs in Churches, by their owne order: It is true indeed these Canons are most justly damned by the Parliament, but by the remembrance hereof we may palpably observe, what a power they then usurpt to themselves; and how notoriously they abused that power to the prejudice of the King, his perpetuall hazard, and disquiet: The King past all question saw all this, when he so willingly assented to those two acts for the constant calling of Parliament, and not dissolution of this; both which the Clergy had no other meanes to disanull, and make of no effect, then by infusing into his Maiesties eares, and insinuating to the people, that the King hath a negative voyce; by which all that the Parliament shall doe comes to nothing, unlesse it pleases the King to assent; which is not like to be, but when those that are so powerfull (his evill counsellers) over him shall give way to; by which meanes alone those evill men have a power of crossing and making voyd all the debates and conclusions of the Parliament; and though this bee in effect to make the safety and freedome of the people to depend upon one mans will & understanding (an absurdity in government) a man would think these men could not have the impudence to plead for it, much lesse that the people should be so unadvised as to admit it to enter their thoughts as a thing iust and reasonable; yet indeed so impudent are those as to plead for it, and so ignorant are the people, as

to

to admit it; which is the ground and occasion of all the evils and mischiefes which at this day threaten both his Maiesty, and the whole people. So that wee see the King hath little to thank them for their too hasty forwardnesse in clayming what is so unsafe for him, and so likely to divide the affections of the people from him: But what care they, the King getting power, they get advancement, credit, honour, and what not? so little respect they what is safe for him, or prejudiciall to the people, so their owne ends bee served; there comes no harme from good consideration; the advice then cannot be amisse, to wish every one to consider what they heare; to examine all not timorously, nor preiudicially, but impartially, by that uncorrupt rules of reason; and to give no credit to what is spoken for the credit or estimation of the speaker, but because it is the truth, and nothing but the truth.

FINIS.

An Epistle to the Reader.

THE end of this Print is to pres[illegible] by view a most wise and pious Speech [illegible] to King JAMES the Fifth of Sc[illegible] a Counseller of his; the which [illegible] what is premised to it, I thought fit to let [illegible] come hand in hand to thee; If any be offe[illegible] alteration, I assure thee I am as much off[illegible] an imposing Spirit. Whosoever abuseth Liberty, turning it into licentiousness, shall bear his own shame, as he that sins because Grace abounds: True Liberty nor Grace are the less so because thou abusest, nor the more to be stumbled at. The Lord give us all that profess the Name of Christ, more Love and Patience.

IT is a Principle very incident to the natural desire of men, That whatsoever judgement they are of in things of Religion, to wish that all were of the same minde with themselves; which Principle is in it self commendable, provided that the means by which the same is to be brought about be such, as the Word of God warrants and directs, and not such as the frowardness and impatience of the dark minde of man suggests, that is, that the way used to bring this to pass, be by informing of the understanding, and so perswading the will, and not by compulsion, imposition and coertion, which is a practice fitter to be applyed to irrational creatures than to men, who have ingenuity and reason, and are able to distinguish between Liberty and Constraint, Freedom and Bondage. What

the indirect Practices in all Ages have bin under this pretence; and to accomplish this end, the Papal, Prelatical and Presbyterial Churches are clear examples, witness the Bloody Wars that have been raised by the first of these three, the Malzeres, the Persecuting of Christians with Fire and Fagot, the Assassinations of Kings and other persons, the Cruelties exercised upon the poor Indians in *America*, and such like; all which are the Sins of that Romish Synagogue, foretold and forejudged by the Spirit of God, to have Blood to drink in revenge of the same. As for the two latter, though their Principle hath bin the very same, yet by the Providence of God, and his restraint of their wrath, they have not come to the same height of Execution; yet how natural it hath been to them to Coerce, to Impose, to Imprison, to Banish, to deny men their Natural and Civil Rights, for the exercise of such a Worship as their Light and Consciences

lead them unto, is alſo moſt manifeſt. The Biſhops in queen *Mary*s time, many of them groaning under Roman perſecution, waited to be delivered from it, and the Lord vouchſafed them this Mercy; which when they had obtained, they could not afford to the Non-conformiſts and other Miniſters, although Presbyters with themſelves, and diſſenting onely in a few Ceremonies, neither ſignificant nor of uſe, but they refuſing to conform were expelled their Livings, many of them driven to live amongſt the Heathens, & to ſeek for bread in other places, rather then be indulged (though of the ſame Faith with them.) The Presbyterian and Non-conformiſt Miniſters laboring under this, though a leſſer degree of Perſecution then that of *Rome*, (yet ariſing from the ſame Root) were in due time delivered from this yoke of Bondage; which Mercy they were no ſooner arrived at, but having, as they thought by the Magiſtrates power (not

onely pulled down; but ſhut the door againſt that Hierarchy from returning any more into this Nation) they alſo, before they had reigned many moneths (after the Example of their Brethren in *Scotland*) ſet themſelves to the ſame courſe and practice, ingaging the Civil Magiſtrate to impoſe upon the Conſciences of many Godly men of the ſame Faith alſo with themſelves in all the great Foundations of Faith, perſecuting them with bitter reproaches and imputations of odious Names, not being willing they ſhould live in the Nation, nor enjoy their publique Worſhip, nor liberty to exerciſe the ſame privately according to their conſciences, but that they ſhould be compelled to come to the place of the publique Worſhip in their ſeveral Pariſhes, as the ſame was ſtated by the Civil Magiſtrate, and framed by their General Aſſembly; ſo that they who a few moneths before grievouſly complained of perſecution under the Prelacy,

im-

immediately practiced the ſame things with more ſharpneſs and bitterneſs then their Predeceſſors did, breaking that royal Rule, Doing that to others, that they would not ſhould have been done to themſelves; And how active they were during the ſhort time of the Power being in their hands, in putting on the Civil Magiſtrate to make Chains and Fetters to hamper diſſenting Chriſtians, and deprive them of their Civil and Spiritual Liberties, is very freſh in the knowledge and memory of all; and how near this Nation was to be ſubjected in all its honor to *Scotland*, without ſtriking one ſtroke for it, through the Power and Influence theſe men had upon the Parliament, the City of *London*, the then Armies, and the united Power the then Commiſsioners of *Scotland* had with the perſons and places aforeſaid; and all this in obſervance to, and compliance with the Elder Brother of *Scotland*, who had chalked out the

way, and laid down the Patern to which an Engliſh Presbytery might conform, is alſo as generally and well known: it were to be wiſhed, that the other Forms now remaining amongſt us, would throughly ſearch and try their hearts, whether they would not do in like maner if they were in the ſaddle; I think there hath been ground enough given, yea too much (without breach of charity) to judge (at leaſt of ſome of them) that they would; what means elſe the contempt of that liberty the Lord hath given to all Proteſtant Sects now amongſt us? which indeed is ſo great, that no man can ſay a Chriſtian is in danger of ſuffering in the leaſt for that which is truly matter of Opinion and Conſcience, when Liberty to worſhip after the ſeveral Forms mens Conſciences lead them to, is as free as to go to the Market; What do men mean by the word *Antichriſtian*, ſo liberally beſtowed, and ſo frequently imputed to all, ſave to perſons of their

their own judgement? Are not these men too like the Israelites eating of quails, whilest the meat came out of their nostrils? Are not these Arguments and Evidences of Pride and Wantonness, and tokens before-hand what men would do if it were in their power? Is it not enough for all Forms of Protestant Profession, and for those that are true and real Christians, that they may serve God in holiness and righteousness without fear? Were it not most noble for every Sect to swallow up all contention in this, of striving who should most grace their Christian Profession and their Form, by out-doing others in a holy, blameless, peaceable walking, void of censuring, judging, raying, contriving Disturbances (all which are the fruits of the flesh, and are of the devil) and bringing forth the fruits of righteousness which are sown in peace of them that make peace? surely it were: if this were so, how would then the Gospel in the several

Forms

Forms of it, where Christ hath his Lambs and his Sheep, which he will and doth look after, flourish? and in stead of being a Burthen, and too justly an Offence to the World, (through the wrathful and unpeaceable spirit of too many of the Professors thereof) be desireable, and (as it deserves in it self) become the glory of all Nations; which although we look for and hope, and know in due time will be so, when the more abundant pouring forth of the Spirit shall be, yet we also know when that time does come, the effect of it will be a glorious union of the People of God, made to be of one spirit, by that Spirit that teacheth to hold forth the Christian Profession before all, in Faith and Love. To this end, and as a help thereunto, and as some reproof to our most shameful and most unchristian carriage in these Lands, is this Preamble written to a Paper herewith printed; which was Counsel long ago given in those dawn-

ings

ings of Light, to King *James the* 5th of *Scotland*, by a perſon who was of his Council, at ſuch time as the Proteſtants were mightily increaſed by the Lord in *Scotland*, and it being under conſideration what was to be done with them, this wholeſom counſel was given; which the King refuſing, immediately by the Prelates and his Popiſh Council, was perſwaded to raiſe a Bloody Inquiſition, and put the ſame in execution, after which he never proſpered; but receiving that moſt miraculous Defeat of his Forces in his Invaſion of *England* at *Sallaway-Moſs*, wherein they threw down their arms, and were voluntarily taken, every Engliſh Soldier gaining three or four priſoners (as the Hiſtorian recordeth) the News whereof no ſooner came to the Kings ears, but that he went home, and after long watchings, continual cares and paſsions, abſtinence from food and recreation, had ſo extenuated his Body, that pierced with

grief,

grief, anguiſh, impatience and deſpair, he remained fixed to his Bed, and refuſing to give acceſs to his Nobility and Domeſtique Servants, he ſo miſerably dyed.

That moſt excellent Speech (worthy to be written with the claw of an Adamant) taken out of the Scotiſh Hiſtory, Entituled, The Hiſtory of SCOTLAND, from the Year 1423. until the Year 1542. By *William Drummond* of *Hauthorden*, page 210. is as followeth:

SIR,

SIR,

Amongſt the many bleſsings your Subjects enjoy under this your Government, this is not the leaſt, that for the weal of your Majeſty, and the publique good of the Kingdom, the meaneſt of your Subjects may freely open his mind, and declare his opinion unto you his Soveraign.

And if ever there was a time, in which grave, good and ſonnd counſel ſhould be delivered to your Majeſty, it is this, and the difficulties of the Common-Wealth do now require it. Nor ever, in matters of Advice and Conſultation, can we imbrace and follow what is moſt reaſonable, and what, according to Laws, Juſtice, and Equity, ſhould be, but what neceſsity driveth us unto, and what is moſt convenient for the preſent time to be, and what we may well and fairly accompliſh and bring to paſs.

The Eſtate of your Kingdome is troubled w ih diverſity of opinions concerning Religion; It is to be wiſhed, that the one onely true Religion were in the hearts of all your Subjects, (ſince diverſity of opinions of Religion, and Hereſies, are the very puniſhment of God Almighty upon men, for their horrible Vices and roaring ſins. And when men forſake his fear and true obedience, God abandoneth them to their own opinions and fantaſies in Religion; out if which ariſe, Partialities, Factions, Diviſions, Strife, Inteſtine Diſcords, which burſt forth into Civil War, and in ſhort time bring Kingdomes and Commonwealths to their laſt periods) But matters ariſing to ſuch a beight and diſorder, as by all appearance, they

are like to advance in this Kingdome, the number of the Sectaries daily increasing, without dissembling my thoughts to your Majestie, the preservation of the People being the Supreme and Principal Law which God Almighty hath enjoined to all Princes,

I hold it more expedient to give place to the exercise of both Religions, than under pretence and shadow of them to suffer the Common Peace of your Subjects to be torn in pieces. What can wisdome (Sir) advise you to do with these Separatists? Either they must be tolerated for a time, or they must altogether be removed, and that by Death or Banishment.

So soon as a Prince beginneth to Spoyl, Banish, Kill, Burn his People, for matters abstract from sense, and altogether spiritual, he becommeth, as it were, a plague unto them.

It is an Errour of State in a Prince, for an opinion of Piety, to condemn to Death the Adherers to new Doctrine: For, the constancy and patience of those who voluntarily suffer all temporal Miseries, and Death it self, for matters of Faith, stir up and invite numbers, who at first, and before they had suffered, were ignorant of their Faith and Doctrine, not onely to favour their Cause, but to imbrace their opinions, Pitty and Commiseration opening the gates. Thus their Belief spreadeth it self abroad, and their number dayly encreaseth.

It is no less Errour of State to banish them.

Ba-

Baniſhed men are ſo many Enemies abroad, ready upon all occaſions to invade their Native Countrey, to trouble the Peace and Tranquillity of your Kingdome.

To take Arms againſt Sectaries and Separatiſts will be a great Enterprize, a matter hard, and of many dangers; Religion cannot be preached by arms; the firſt Chriſtians deteſted that form of proceedings; Force and Compulſion may bring forth Hypocrites, not true Chriſtians. If there be any Hereſie amongſt your People, this wound is in the Soul; our Souls being ſpiritual Subſtances, upon which fire and Iron cannot work, They muſt be overcome by ſpiritual Arms; Love the men, and pitty their Errours.

Who can lay upon a man a neceſsity to believe that which he will not believe, or what he will believe, or doth believe, not to believe? No Prince hath ſuch power over the Souls and thoughts of men, as he hath over their bodies. Now to ruine and extirpate all thoſe Sectaries, what will it prove elſe than to cut off one of your arms, to the great prejudice of your Kingdom, and weakning of the State, they daily increaſing in number, and no man being ſo miſerable and mean but he is a member of the State?

The more eaſie manner, and nobler way, were to tolerate both Religions, and grant a Place to two Churches in the Kingdom, till it ſhall pleaſe Almighty God to return the minds of your Subjects, and turn them all of one will and opinion. Be content to keep that which ye may, Sir, ſince ye cannot that which ye would.

It is a falſe and erroneus opinion, That a Kingdom

cannot ſubſiſt, which tolerateth two Religions. Diverſity of Religion ſhutteth not up Society, nor barreth civil converſation among men; a little time will make perſons of different Religions contract ſuch acquaintance, cuſtom, familiarity together, that they will be intermixt in one City, Family, yea, Mariage Bed, State and Religion, having nothing common.

Why (I pray) may not two Religions be ſuffered in a State (till by ſome ſweet and eaſie means they may be reduced to a right Government) ſince in the Church (which ſhould be union it ſelf, and of which the Roman Church much vaunteth) almoſt infinite Sects, and kinds of Moncks are ſuffered, differing in their Laws, Rules of Government, faſhions of living, dyet, apparel, maintenance, and opinions of perfection, and who ſequeſter themſelves from our publick union? The Roman *Empire had its extenſion, not by ſimilitude and likeneſs of Religion. Different Religions, providing they enterprize nor practiſe nothing againſt the Politick Laws of the Kingdom, may be tolerated in a State.*

The Murthers, Maſſacres, Battels which ariſe and are be like daily to increaſe amongſt Chriſtians, all which are undertaken for Religion, are a thouſand times more execrable, and be more open, plain, flat impiety, than this Liberty of diverſity of Religions, with a quiet peace, can be unjuſt.

Foraſmuch as the greateſt part of thoſe who fleſh themſelves in blood and ſlaughter, and overturn by arms the peace of their neighbours (whom they ſhould love as themſelves) ſpoiling and ravaging like famiſhed

ſhed Lions, ſacrifice their Souls to the infernal powers, without further hopes or means of their ever recovering and coming back, when thoſe others are in ſome way of repentance.

In ſeeking Liberty of Religion, theſe men ſeek not to believe any thing that may come in their Brains; but to uſe Religion according to the firſt Chriſtian Inſtitutions, ſerving God, and obeying the Laws under which they were born.

That Maxim ſo often repeated amongſt the Church-Men at Rome, *That the Chaſe and following of Hereticks is more neceſſary than that of Infidels, is well applyed for the enlarging and increaſing the Dominions, Soveraignity and Power of the Pope, but not for the amplifying and extending of the Chriſtian Religion, and the weal and benefit of the Chriſtian Common-wealth.*

Kingdoms and Soveraignities ſhould not be governed by the Laws and Intereſts of Prieſts and Church-Men, but according to the exigency, need, and as the Caſe requireth, of the Publick weal, which often is neceſſitated to paſs and tolerate ſome defects and faults. It is the duty of all Chriſtian Princes to endeavour, and take pains, that their Subjects imbrace the true faith, as that ſemblably and in even parts they obſerve all Gods Commandments, and not more one Commandment than another.

Notwithſtanding, when a Vice cannot be extirpate and taken away, without the ruine of the State, it would appear to humane Judgments, that it ſhould be ſuffered. Neither is there a greater obligation, bond, neceſsity

ceſsity of Law, to puniſh Hereticks more than Fornicators, which yet for the peace and tranquillity of the State are tolerated and paſt over. Neither can a greater inconvenience and harm follow, if we ſhould ſuffer men to live in our Commonwealth, who believe not, nor imbrace not all our Opinions. In an Eſtate many things are for the time tolerated, becauſe they cannot, without the total ruin of the State, be ſuddenly amended and reformed.

Theſe men are of that ſame nature and condition of which we are; they worſhip, as we do, one God; they believe thoſe very ſame holy Records; we both aim at Salvation; We both fear to offend God; we both ſet before us our happineſs: The difference between them and us hangeth upon this one point, that they, having found abuſes in our Church, require a Reformation. Now ſhall it be ſaid, for that we run divers waies to one end, underſtand not rightly others Language, we ſhall purſue others with Fire and Sword, and extirpate others from the Face of the Earth? God is not in the bitter diviſion and alienation of affections, nor the raging flames of ſedition, nor in the tempeſts of the turbulent whirlwinds of contradictions and diſputations, but in the calm and gentle breathings of peace and concord. If any wander out of the High-way, we bring him to it again; If any be in darkneſs, we ſhew him light, and kill him not. In Muſical Inſtruments, if a ſtring jar and be out of tune, we do not frettingly break it, but leaſurely veer it about to a Concord: and ſhall we be ſo churliſh, cruel, uncharitable, ſo wedded to our own Superſtitious opinions, that we will barbarouſly ba-

baniſh, kill, burn, thoſe whom by Love and Sweetneſs we might readily win and recall again?

Let us win and merit of theſe men by reaſon, let them be cited to a free Council; it may be they ſhall not be proved Hereticks, neither that they maintain opinions condemned by the antient Councils, let their Religion be compared and paralell'd with the Religion of the firſt age of the Church.

Shall we hold this People worſe than the Jews, which yet have their Synagogues at Rome *it ſelf? let them receive inſtructions from a free and lawful Council, and forſake their errors when they ſhall be clearly and fairly demonſtrated unto them. Hereſie is an errour in the fundamental grounds of Religion, Schiſm intendeth a reſolution in ſeparation: Let a good Council be convocated, and ſee if they be ready or not to reunite themſelves to us.*

That which they believe is not evil, but to ſome it will appear they believe not enough, and that there is in them rather a defect of good, than any habit of evil. Other points when they ſhall be conſidered ſhall be found to conſiſt in external Ceremonies of the Church, rather than in ſubſtance of doctrine, or what is eſſential to Chriſtianity. Theſe men ſhould be judged before condemned, and they ſhould be heard before they be judged, which being holily and uprightly done, we ſhall find it is not our Religions, but our private inteſts and paſsions, which trouble us and our State.

FINIS.

London, Printed by *Henry Hills* and *John Field*, Printers to His Highneſs. MDCLIV.